

THE BAPTIST.

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The Orphanage.

Dear Friends:

When I arranged last week for a page in this issue of THE BAPTIST, in which to give you facts and figures about the Orphanage, I had no thought of reporting to you the entire destruction of our best wooden building. I had thought to tell you that we had on hand for the winter almost enough hosiery and knit underwear for our smaller children; also between 50 and 75 pairs of shoes, together with many other useful articles, such as girls' hats, boys' hats, cloaks, jackets, boys' suits and overcoats, a goodly number of winter dresses for our girls, and about 100 new quilts, but tonight I am writing quite another report.

Last Friday afternoon, about 4 o'clock, fire was discovered under the rear part of the superintendent's home, where we had housed some boxes, barrels and other trumpery. When discovered the fire was beyond our control. The house was very dry, the flames spread rapidly, and in less than half an hour the whole building was in ruins.

The origin of the fire is not known.

It was first supposed that it might have caught from a paper that was burned not far from the building, but that is hardly probable as the paper was a single sheet of note paper which was carefully watched until there was no sign of fire about it, and it was an hour or more before the fire was discovered. And, too, Bro. Holcomb, who was first to the fire, says the fire was nearer the center of the building with no fire about the edge.

Whatever the origin, the destruction was rapid and great. In this building were the printing office, superintendent's office, grocery room and dry goods room, together with the necessary household furnishings.

OUR LOSSES.

A splendid two-story wooden building, our printing office entire, stationery room, grocery room, our summer clothes store room, in which were a lot of our children's newest clothing, winter clothes and dry goods store room and about 100 new quilts.

There was nothing saved from the superintendent's office except the cash drawer and the drawer containing the most important Orphanage papers.

Most of the household goods were saved. Everything was done that could be done in the time in which we had to work.

The neighbors and many friends from town came as early as practicable to our assistance, and rendered valuable help in saving our goods from the flames.

The total loss, at a conservative esti-

mate, is six thousand dollars. We had two thousand dollars insurance. We regret very deeply this loss, but we are profoundly grateful to God that helpers and children passed through it without injury. We shall necessarily suffer much inconvenience from this loss, but we are willing to bear this for our part.

We shall trust our friends for necessary clothing and quilts that we shall need during the winter. The superintendent and his wife have moved into the brick building, where they will remain, though somewhat crowded, until other quarters on the grounds can be arranged for them. We believe the Lord is in this, though His ways are past finding out, but we know that He doeth all things well.

J. R. CARTER.

Our Children and the Fire.

Nothing has occurred since I have been here that has drawn me more closely to the children or led me to appreciate their real worth more than the way in which they conducted themselves during the fire. The little ones stayed as they were told about the brick building, crying and wringing their hands. At the first appearance of danger to the brick building, some of our little girls took our three babies, others took their little effects from their rooms and carried them to safe distance. The larger children, after the alarm of fire was given, ran immediately to the burning building and made themselves very useful in saving our goods from the flames. Many of them showed unusual judgment and self-possession during the whole excitement.

I shall never forget nor cease to appreciate their thoughtfulness of me, one after another taking from me heavy articles, saying: "You must not lift these heavy things. Let us carry them out."

Notwithstanding the fact that many of their most cherished articles of clothing were burned they have not seemed to take it to heart but have seemed bright and cheerful, some expressing themselves as thankful that it was no worse. I believe that some day our friends will be proud of the children they are now supporting at the Orphanage.

Sincerely yours,

(MRS.) CARTER.

To the Gem Readers and Especially to Pastors.

I am very sorry to report that our list of Gem subscribers was entirely lost in the recent Orphanage fire. We have no way of renewing the subscription list except to ask all subscribers who may learn of this to send us a postal with their name and

address plainly written. We will ask especially that the pastors, S. S. Superintendents and teachers help us in renewing this list. We are anxious to continue the Gem to every reader and if all will heed this request at once we shall be enabled to mail the next regular issue to all readers.

Pastors, will you please announce this in your churches and ask your county paper to copy this request and oblige,

Yours truly,

J. R. CARTER.

College Tidings.

336 is now the number, and there are others that are to come soon. Everything at the college is moving along with unusual smoothness. The President has not attended a single association this fall. He has been anxious to attend them all but there has been need that every member of the faculty should be in his place every day and every hour. The number of students being greater than ever before, the President and Professors are forced to stay with the boys. President Webb used to say, "the way to get more boys is to take care of those who come." There is much wisdom in the saying.

The building movement has started itself. No subscriptions have been asked for and yet every week somebody sends in a voluntary subscription. Dr. Harris of Gloster writes and says, "we must keep abreast of the times, put me down for \$40.00 on the new buildings." Edger Rushing of Morton writes and says, "put me down for \$10.00 and call for it when you want it." Capt. Ratliff, the long faithful president of our board of trustees goes down for \$100.00. He is always ready to give time, thought and money to the college. If he were as rich as some other Baptists in Mississippi he would put up a \$50,000.00 building all by himself.

Thus the brethren are manifesting the convictions of their hearts. Let the good work go on until a \$100,000 worth of new buildings and equipments stand as an evidence that Mississippi Baptists are capable of great things. It will come, Brother. The only question is, are you going to be with those who pull forward or those who pull backward or with that ever vexatious element that don't pull at all.

We need the buildings today and we will need them worse and worse every day until we get them.

Yours for duty,

W. T. LOWREY.

It is with sadness we chronicle the death of Miss Mary Johnson, daughter of Dr. and Mrs. J. L. Johnson of Hillman College, Clinton.

Sunday School Lesson.

Oct. 16, 1904.

Elisha and the Shunammite.

2d Kings, 4:25-37.

Time: Early part of Elisha's ministry.

Places: Mt. Carmel and Shunem.

Motto Text: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Temporal life is much loved by nearly all people, but eternal life is of far more importance and should be loved much more than temporal life and earnestly sought for through Jesus Christ who is "The way, the truth and the life."

This lesson is the account of a mother's child being restored to life because of her earnest appeal to Elisha and his faith in God. Last lesson was concerning a mother in trouble and now a mother burdened heart seeks relief by coming to the man of God. This was some years after the occurrence of last lesson, but still in the early ministry of Elisha. As he went from place to place through the kingdom teaching the people, it happened one day that he passed up to Shunem. This was a village north of Samaria in the valley of Esdraelon and about half way from Samaria to Mt. Carmel. A good woman of Shunem constrained Elisha to eat with her. After this he often stopped with this family. The woman saw that he was a holy man of God. She induced her husband to build and furnish a room for the prophet. Elisha showed appreciation of this kind hospitality by offering to speak a word in her behalf either to the King or to the captain. She preferred private life. There was no child in this home. Elisha told her that she should soon embrace a son. This became true. Some years later the boy went out in the harvest field one day to be with his father and watch the reapers. The child was taken sick unto death while in the field and cried out unto his father, "my head, my head." No doubt, a case of sun-stroke. A servant carried him to the house and his mother took him into her lap and nursed him until noon and then he died. She carried him up into Elisha's room and put him on Elisha's bed. She then called to her husband and asked for a servant and an ass that she might go to Carmel to Elisha, about 12 miles away. She went. Here the lesson story begins.

1. The woman's confidence. Vs. 25-28. She found Elisha on Mt. Carmel. We are not told why he was there. It is implied in the context that he was sometimes there on new-moons and Sabbaths to teach the people. When Elisha saw her as she drew near, he was very anxious to know the cause of her coming, so he said to his servant, Gehazi, "run, I pray thee now to meet her and say to her is it well with thee? is it well with thy husband? is it well with the child?" His sympathy is thus manifested to her even before he knows the trouble. Doubtless she is by this even more encouraged that the desire of her heart will be granted her. The fact

of being a prophet did not carry with it the ability to know all events. Prophets foreknew only what God saw fit to reveal to them. Her reply to Gehazi's question was, "it is well," and she rushed on to Elisha. She had no time to waste with Gehazi. She depended not upon him. She must get into the presence of Elisha upon whom she relied for help. He is "the holy man of God" to her and to him she has come. Into his presence she went and fell before him and held his feet. This was a sign of her anguish and grief and also a sign of her great confidence in Elisha. It was also an eastern custom. Gehazi came to thrust her away, maybe thinking it wrong for her thus to treat his master, and perhaps too he was a little angry at her because she paid no attention to him with her trouble. But Elisha said, "Let her alone for her soul is vexed (bitter) within her." When she heard this reply to Gehazi she must have been still more encouraged. She realizes that he is ready and anxious to know her trouble, so she asks him two questions. "Did I desire a son of my lord? Did I not say, do not deceive me?" This is enough. He knew now the boy is dead. He began at once to help the poor heart-broken mother. The mother's grief is so natural. Many a mother has sympathized with her since because of the same kind of trouble.

2. Gehazi and the Staff. vs. 29-31. Then Elisha said to Gehazi, "Gird up thy loins"—meaning for him to prepare for a quick trip to Shunem. "Take my staff" and lay it upon the face of the child." He was to hasten, to salute none by the way. Meaning that no time be taken up with mere conventionalities and exchange of compliments along the road. But the woman was not satisfied unless Elisha go with her. She told him, "As Jehovah liveth and as thy soul liveth I will not leave thee." This is the strongest way possible for her to express her determination for his help. The strongest form of Hebrew oath. By her persistency she carried Elisha with her. Gehazi went on before them and did as commanded, but to no avail. He met them and reported his failure. There are different opinions, as to why Elisha sent the staff by Gehazi. Elisha may have thought of transferring miraculous power by his staff in the hands of a servant. But by his leaving Mt. Carmel to go to Shunem before he has the failure of Gehazi reported, he perhaps had but little confidence in the staff in Gehazi's hand, and would thus teach all that miraculous power did not rest in man, mantle or staff, but in God and came by prayer to Him and faith in Him.

3. The child restored; vs. 32-37. Elisha came to the Shunammite's home and went into the room and found the child dead. He shut the door and prayed. Mother nor the servant was admitted. He was alone with God. Faith in God was his power. He then stretched himself upon the child, mouth to mouth, eyes to eyes, hands to hands, and the flesh of the boy grew warm. Perhaps the stretching himself upon the child was more to nour-

ish returning life than to impart life. The child was soon alive. No doubt Elisha rejoiced at this evidence of God's answer to his prayer, and this manifestation of his marvelous life giving power. The mother was called and told to go in and take up her son. Then she went in and fell at his feet, and bowed herself to the ground. She expressed gratitude to Elisha first, then "she took up her son and went out." Oh what joy was hers that day! Great pay had come to her some years before for her hospitality, in the gift of a son. Now she has her dead brought back to life, through Elisha's faith in God. Well may we believe she was glad she built that room for the prophet and entertained him. See 2 Kings 8:1-6, for what material blessings come to her years after this miracle.

She came to Elisha's feet, troubled. Later, she came to Elisha's feet, rejoicing. Often we come to the Lord, troubled like she was. After awhile we shall come into his eternal presence, rejoicing. "Faith looks forward to the day of resurrection, when our Lord will restore the child to the mother, and the friend to the friend, never again to be parted.

R. A. KIMBROUGH

The Missionary Branch.

I had occasion to call upon a young business man in his office not long since, and found him, as usual, "up to his ears" in work.

"Sit down a moment," he said, and I will be at liberty."

"You are always working," I said. "How many hours do you put in each day?"

"Twenty-four," he replied, with a smile. I presume my face expressed my astonishment.

"Yes," he said, I work ten or twelve hours here; the rest of the time I am working in the antipodes—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned more seriously. "When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died before my plans were fully matured. His business here was in such a state that no outsider—no man without a personal interest—could successfully carry it on. There were a mother, sister, and younger brothers dependent upon the profits of the house. I was obliged to remain here.

"But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China. Here my friend took down a much thumbed map of Southern China, and pointed out a certain town. 'That is where my man is at work,' he said. 'He has formed a church and gathered a school. We have representatives of our business in several of the principal cities of the world. I call this our missionary branch.

"My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—Forward.

The Home.

A True Gentleman.

A true gentleman is true everywhere. He who has courtesies for those only who are of equal or superior station is lacking in the graces of genuine nobility.

The Good Shepherd.

The sheep cannot read the shepherd's mind, but they can trust him nevertheless. They know not why they are led over strange ways and on long journeys. This they do know, though, that the shepherd's leading means pasture and water and protection for them. Cannot we trust the Good Shepherd for as much?

Tomorrow's Troubles.

Imaginary troubles are so much worse than real ones! We should save ourselves a great deal of needless suffering if we would live more in the present and less in the future. Said an old man: "I've had an awful lot of trouble in this world, and half of it never happened." It is amazing how much of our expected trouble vanishes when the time comes for looking it squarely in the face. The interest charges on borrowed troubles are high, too.

The Church Essential.

May we not have religion without having the Church? Well, perhaps we may, when we can have wheat without farms, and government without laws, and education without schools, and homes without houses. The great blessings of life are not lying around scattered and loose, but they are organized into definite forms and means. The water may be more important than the cup, but if we refuse the use of the cup shall we get the water?—Presbyterian Banner.

Does the Church or her soldiery need a more thorough awakening than just this aspect which calls for each soldier to bring in his personal captive as a trophy for the King. In all our society work let this feature have most prominent place—give it most careful and prayer study. How can we train ourselves to be efficient leaders of our fellowmen to a personal knowledge of Christ? I am sure that our elders in the work will bear sad witness to the fact that there has been no part of the work which they have more neglected and of which they are so ignorant and so lacking in skill or judgment as this. Let it not be so with us.

The just man is the happiest man. His life glides on as peaceably as the undisturbed waters of a clear rivulet slowly flowing through meadows enameled with flowers. As they do, the just marks his paces by benefits, and leaves after him felicity, plenty and joy; as they also, he is thirsted after, desired, cherished and regretted. Wherever he goes hearts seem flying to attend upon his steps. The fath-

er shows him to the son, and dies content to see him so well replaced, like unto the rays of the sun, which after a gloomy storm, break out to recreate with their presence, and animate by their warmth the languid lifeless fields. The just brings everywhere along with him happiness and comfort.—Great.

How to Be Loved in Old Age.

Sometimes you see a lovable old woman, whose age is as beautiful as was the bloom of her youth and you wonder how it has happened. Well, this is how: She learns how to forget disagreeable things. She did not give way to her nerves, and inflict them on her friends. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work she had congenial. She did not lose sight of her illusions and would not think of the world wicked and unkind. She hated the miserable and sympathized with the sorrowful. She never forgot that kind words and a smile cost but little and are treasures to the discouraged. She did unto others as she would be done by, and her reward is love and consideration in her old age, and she has learned the secret of a long and happy life.—Good Sense.

Believing the Best.

One of the truest rules for the conduct of life is to put the best construction upon the acts or omissions of friends or of others. It is a regrettable fact that a natural tendency is observable in the contrary direction. Does a friend disappoint at a critical moment?—how given some are to pre-judge him, and visit censure upon him on the instant, without waiting for an explanation of the possible neglect. The putting the best construction upon that which you cannot understand on the instant will serve a double purpose—it will get you out of the unhappy habit of forming hasty and unjust judgments, and it will give you greater confidence in human nature, and fit you the better for enjoying one of the sweetest rewards of life—that which comes from the inspiration and helpfulness of a stimulating friendship.—Christian Work.

Ministers' Sons.

People have grown so into the habit of thinking of the sons of ministers as a bad lot that the words of Dr. W. A. Quale of Kansas City, in the "Methodist Review," are consoling, to say the least. Speaking of the Republic's debt in preacher's sons, he mentions some who have attained great eminence. His list includes the following distinguished names: Peter Stuyvesant, ablest of the Dutch governors of New Amsterdam, was a preacher's son; so was Adoniram Judson, the great American missionary; Jonathan Edwards was a preacher's son; Timothy Dwight, who turned American youth away from French atheism, was a descendant of Jonathan Edwards; the second Timothy Dwight, a renowned college president, was a preacher's son; and so was Henry Clay, the great

compromiser; Fitz-Greene Halleck, the poet, was descended from John Elliott, 'Apostle to the Indians'; Samuel F. B. Morse, inventor of telegraphy, and in consequence one of the greatest benefactors of the race, was a preacher's son; and Senator Dilliver is the son of a Methodist clergyman. Presidents Arthur and Cleveland were preacher's sons; Elizabeth Stuart Phelps was a preacher's daughter; the Field family, including Henry M. Field, the editor, David Dudley and Stephen J. Field, lawyers, and Cyrus W. Field, of Atlantic cable fame—were sons of a preacher. So were Holmes and Lowell, Louis Agassiz, Harriet Beecher Stowe and Henry Ward Beecher. It would be difficult to parallel this list in any other profession. Yet these are only examples of a list that might be greatly extended of preacher's sons to whom the world owes a debt it can never repay.—Baptist Union.

Early Impressions.

I found a bit of plastic clay,
And idly molded it one day,
And while my fingers pressed it, still
It moved and yielded to my will.

I came again when days had passed,
The bit of clay was hard at last,
But I could change it never more,
The form I gave it still it bore.

I took a piece of human clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when years had gone,
It was a man I looked upon,
But I could change him never more,
That early impress still he bore.

Enterprising citizens are seeking to re-establish an agricultural fair at Jackson under the name of "Corn Carnival." It will succeed and do good—if the management keep out all skin games and other and larger devices of gambling. Merchants, mechanics and farmers will discourage patronage of any institution which allows sharpers to pilfer the earnings of unwary youth and ignorant negroes. Gambling has killed several fairs in our State.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Pearl Leaf Association.

This young body met on October 8th, with the New Hope Church, in its 21st session. The old New Hope Church was constituted 74 years ago. Rev. R. C. Murray is the present pastor. Some of his predecessors were such men as T. E. H. Robinson and J. P. Williams. The old church has recently ceded her house and done several other things which indicate a spirit of progress. Pastor Murray owns a nice little country home, doing well, and is much loved by his people. It was our privilege and pleasure to enjoy the hospitality of his home. We also spent a night most pleasantly in the home of Mr. Roland Sumrall and his excellent wife, who live near Sanford.

The association organized by re-electing the old officers: J. D. Davis, moderator; G. H. Pond, clerk; and W. J. Hamilton, treasurer. The appointee being absent, the alternate, Rev. A. A. Bryant, preached the associational sermon, on "Some Evils in the Churches."

There were five sermons delivered on Lord's day, by A. A. Bryant, N. Robertson, J. E. Davis, R. C. Murray and T. J. Bailey. There was a great crowd present. It was a great day. The association, as usual, was spirited and progressive. There is possibly no association in the State making greater progress in the Lord's work.

Secretary Rowe was there and at his best. We had the pleasure of meeting our old friends, Rev. T. J. Moore and J. P. Williams. We also made the acquaintance of Bro. D. C. Rawls, who has recently come to Baptist ranks, having been baptized a fortnight ago by Rev. T. J. Moore. He has for many years been a preacher in the Methodist church.

This young, vigorous body was thoroughly alive to all those questions which receive attention at the hands of Baptist associations. Monday was a high day for missions. On Sunday a collection of \$21.65 was taken for the Orphanage. Five churches were added to the list.

A large number of names were added to the subscription list of THE BAPTIST.

The next session will be held with the New Hope, Jr., Church, five miles northwest of Mt. Olive, on Wednesday before the 2nd Sunday in October.

This session of the body met in a prosperous community, where Baptists are numerous and water abundant, and the very best, both springs and creeks.

The Fire at the Orphanage.

Last Friday afternoon while Bro. Carter was away from home attending the meeting of the Central Association, the Superintendent's home known as Muller Cottage was burned to the ground. The office of the Superintendent, the printing office and outfit of The Gem, much of the furniture of the building, a lot of shoes, clothing, provisions and over 100 bed-quilts were destroyed. Besides the loss of many papers and books belonging to the Orphanage Bro. Carter's personal loss in library etc., amounted to about \$500.00.

The total loss was upwards of \$6000.00 with only \$2,000 insurance. Heroic effort was made by the larger children, the attendants, Millsaps students, and neighbors to save the effects but the fire had too much headway when discovered, and burned too rapidly to save much. The wind blew the flames directly towards Jennings' Hall but the tin roof and vigilance of the workers saved that building.

The origin of the fire is by no means certain. Some members of the Board after some investigation greatly relieved Mrs. Carter's mind by a statement that the circumstances do not justify her in holding herself responsible for the fire. There are other ways in which it could have caught than from the burning paper which she threw out and which appeared to be extinguished before she left it.

The local trustees with Bro. Jennings, the president, were called together Monday afternoon, 10th inst. to consider what ought to be done under the circumstances. The Superintendent was instructed to have "The Gem" published by contract for the present. Not a single issue of the paper will fail to appear. As the list of subscribers was lost everybody who was getting The Gem is earnestly requested to send his or her name and address to Bro. Carter immediately so as not to miss a number of the paper. The Superintendent and executive committee were instructed to proceed as early as possible, with the erection of a brick building for boys to cost about \$8,000 in which the Superintendent and family will also live. In taking this step the trustees are only carrying out the instructions of the Convention at Hattiesburg. The need of such a building has been felt for some time. The present emergency only makes the need the more imperative.

If the loyal Baptists of Mississippi who love God and little children will only stand by the Institution as they have done with their contributions for the last three years, we can put up this building without debt. Let November receipts be a magnificent Thanksgiving offering expressive of our gratitude that the fire was so worse—that none of the children were hurt, that Jennings Hall was not burned and that the fire did not come in the night when deep sleep was upon the inmates.

In no department of our work is the helping hand of God more manifest than in The Orphanage. God is in the work and we cannot afford to keep out of it. Our trials have ever served to make us stronger. Our prayer is that this last fiery trial may be thus sanctified.

W. F. YARBOROUGH, Sec. pro tem.

N. B.—Papers friendly to the Institution will please copy.

The week following the third Sunday in September, Knoxville held a revival. Rev. W. E. Farr of Redbone, did the preaching to the satisfaction of all. The Lord was present throughout the meeting. The visible results were church greatly revived and eleven added to the membership.

Field Notes.

The Tishomingo Association met with the Cross Roads Church on Friday, Sept. 16th. Hon. E. J. Candler, Jr., called the body to order at 10 a. m., and after reading letters, the body was organized by re-electing E. J. Candler, moderator; Bro. J. C. Hubbard, clerk. The Tishomingo is a large body, composed of some 40 churches. The association was held in a large tent, used by the body during the summer months for missionary purposes. Young Bro. W. Hunter held quite a number of successful meetings during the season, and quite a goodly number were added to the churches. The association co-operates with the convention in fact does it work through the Convention Board. About \$800.00 was contributed during the year for general purposes. The annual sermon was preached by Rev. L. R. Burress and the sermon was fine. The usual reports of committees were read and some of them discussed. The proceedings were somewhat marred by the challenge of one of the churches. The basis of challenge was "Receiving into her fellowship a Baptist minister who was resting under a cloud and for whom many members of the body had no fellowship." Rev. W. M. Hicks was the minister on whose account the church was challenged. A committee was appointed consisting of 3, who were instructed to report at 9 a. m., the next day. The committee however, did not report until a later hour. Considerable feeling was manifested, and this hastened the body to an early adjournment.

Dr. G. M. Savage, Dr. A. V. Rowe, and ye scribe were present as visitors. Dr. Rowe was at his best, and favored the large audience with a masterful address on the organic work in the spread of the gospel. Co-operation, its wisdom and necessity was presented with great force and clearness. THE BAPTIST man, under pressure, spoke to the report on Publications. THE BAPTIST was recommended and the people urged in the report to patronize the State paper,—but somehow didn't patronize—not much. Nearly all the people read a Baptist paper, but they go out of the State to get their religious news. Surely they need to "turn over a new leaf." Brethren Burress, Berry, Crouch, Wales, and some other young brethren composed the preaching brethren of the association present. Two old brethren besides these, Snider and — were on hand and these two conducted the devotional exercises—this they have done for years as was learned.

The committee appointed to consider the challenge—of which mention has been made—reported the challenge sustained and thus the association refused to receive the messengers of the church. The writer would not pass judgment on the merits of the case, but would say that in his judgment, the association pursued the proper course, in the premise. She could not loyally challenge the individual member without ignoring the church's sovereignty and independence.

O. M. LUCAS.

Occurrence and Comment.

The question of union between Northern and Southern Presbyterians is again being agitated by some papers and representative men in both bodies. Several Presbyteries, however, have declared that they will never consent to a union of the bodies. This seems to dispose of the matter as impossible.

A few years ago the Czar of Russia posed before the public eye as the champion of world-wide peace; and as a result of his vociferated views on the subject a "Peace Conference" was called into session at the Hague. Now when a second universal peace-maker calls for another sitting of the Peace Conference it is announced that Russia "will decline to send a representative at this time."

The following jocular comment, from one of our papers, is worth reading, not only for its aptness but because it well indicates that which may frequently occur now when wives—in New York especially—may endeavor to persuade their husbands to leave off their drinking habits:

Mrs. Gadd—Have you been able to persuade your husband to forsake his evil ways and go to church?

Mrs. About—No; but we've effected a compromise. He's agreed to do all his drinking in Bishop Potter's saloon.

It is reported that when the Archbishop of Canterbury arrived in this country, he expressed his approval of Bishop Potter's dedication of the "Subway Tavern." If this is true the Christians of this country will doubtless express their disapproval of the Archbishop of Canterbury as well as their condemnation of Bishop Potter's blasphemous action in connection with the opening of his "Model Saloon," which is simply a covert trap for the enticement and ruination of our young men.

To our thinking this is good doctrine from Judge Parker, Democratic candidate for Presidency:

The government of the United States was organized solely for the people of the United States. While it was contemplated that this country should become a refuge for the oppressed of every land who might be fit to discharge the duties of our citizenship, and while we have always sympathized with the people of every nation in their struggles for self-government, the government was not created for a career of politicians or civilizing evangelization in foreign countries or among alien races. The most efficient work we can do in uplifting the people of other countries is by the presentation of a happy, prosperous self-governing nation as an ideal to be emulated, a model to be followed.

Bro. J. M. Sammons, of Sancier writes: "I want to say to the Baptist brotherhood that I have been preaching the gospel for a little more than 20 years and I

have been conscious all the while that God had called me to the ministry, and but for this consciousness I might have quit long ago. But I am still anxious to do more and more and all these years I have done some protected meeting work and some real evangelistic work in destitute places as many who know me would testify. And now I have a desire and feel impressed to give my entire time to protected meeting work with the churches and in destitute places where a meeting will do good, and after serious meditation and prayer for guidance I have concluded to make this known to the churches and brethren through the paper, feeling sure that if this call of the Lord that some of the churches and brethren will correspond with me and keep me in the work. I have been in several meetings this summer and have just closed a good meeting with Big Creek church in Wayne county, and now I am with Oak Grove church in Clark County, for two nights only, and am engaged to begin a meeting at Rogers School house, on the 12th of this month; after that I will be ready to go somewhere else."

Calhoun Association.

The Calhoun Association met in its 29th annual session at Elam church on the 21st day of September.

Nearly all the churches were represented. At 10 o'clock a. m. the former moderator, Rev. G. W. Riley called the association to order and the letters from the churches were read. The election for officers resulted in the election of the writer for moderator, J. O. Rich Clerk and B. J. Hastings treasurer. The introductory sermon was preached by Rev. J. L. Roane the appointee, to the satisfaction of all.

The visiting ministers were A. V. Rowe, B. L. Wesson, W. L. Johnson, W. H. Carder, J. R. Sumner and — Hutson. There were 320 baptisms reported and a considerable increase in the contributions for missions. All the different reports were discussed by the brethren with marked unity. Brother Rowe gave us one of his best speeches on missions, one that will never be forgotten as long as this generation lives. The visitors gave us fine service in sermons and speeches.

The spirituality was up to the highest water mark. It seemed sometimes like we were in a real old fashion revival.

The hospitality of the Elam people was equal to the very best. Elam church is one of the best churches I ever saw. They have a splendid house well finished inside with carpet on the floor—all the results of a Woman's Mission Union. Our hard worked preachers returned home from the association with a determination to do more work for the Master than ever. Thus closed the best association we have had in 20 years. The collection for the Orphanage was \$21.00 with great enthusiasm.

Yours to serve,

A. A. BRUNER.

Pittsboro, Miss.

Rankin County Association.

The 12th session of the Rankin County Association met with Beulah (Polkville)

church, September 27 and 28, and judging from the various reports, and the interest manifested by the presence of so many people, we believe it was the best session we have had.

The moderator called the association to order at the appointed hour, and after devotional exercises the annual sermon was preached by T. J. Miley from Rom. 1:16.

In the afternoon of the first day's session the moderator asked Brethren Searcy and Smith to read the associational letters which disclosed the happy fact that almost all of the churches had made a marked increase in numbers during the year, and had given more money for missions, pastors salaries, etc.

The letters also disclosed a fact that ought not to be, that Sunday-schools were on the decline.

Permanent organization was effected by unanimously re-electing Bro. J. E. Noble moderator, and Bro. Daniel J. Miley, clerk and treasurer. About fifteen pastors attended the association.

Sunday-school missionary, J. E. Byrd made a very interesting address on Sunday schools. We are glad every Sunday-school in the association uses our S. B. C. Series. The various reports of committees were ably discussed.

We are glad to say this was the best years work ever done by our association. But we are not satisfied with what we have done, and by the help of the Lord we are going to do more as the years go by.

Brethren, watch the Rankin Association. Her churches have gone to work. Quite a number of our people take our paper, THE BAPTIST, and some others gave us their subscription. We believe that every Baptist family in our association ought to pay for and read THE BAPTIST.

Fraternally,

J. H. MIZE.

Convention Board Meets.

The Convention Board will meet in Jackson, in Mission Rooms of 1st Church in the regular annual session for making appropriations, Thursday, Nov. 2, 1904, 3 p. m. All appropriations should be sent as early as possible to A. V. Rowe, Winona.

H. F. SPROLES, Pres.

Ministerial Conference, Hattiesburg.

DEAR BRO. BAILEY: Please announce that the Ministers' Conference of Southeast Mississippi will meet at Hattiesburg, October 17th and 18th, that is, on Monday and Tuesday after the 3rd Sunday. We would be glad to see a large number of ministers attend. Come, brethren. Plenty of homes will be found for you.

W. K. RED, Hattiesburg, Miss.

Bro. J. C. Farrar says of the Lawrence County Association: "We had a very fine meeting. All the churches were represented, and the work of the churches for missions aggregated fraction over \$1,000."

Bro. L. A. Duncan writes: "Matters in Merid are progressing favorably. Highland Church taken new life; expects pastoral labors after January. Bro. D. W. Bosdell kindly preaches there every other Sunday."

In the Foreign Field.

The China Inland Mission had on Jan. 1, 1904, in 199 stations in China, 743 missionaries men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations; 465 of its missionaries are women.

Eight new languages have been added to the list of the editions translated by the British and Foreign Bible Society, according to its lengthy centenary report just issued. Four of the languages are Asiatic and four East African, and Bibles are now issued in 375 different dialects.

If your people do not take and read The Foreign Mission Journal, buy a missionary map for \$3.00, and at your prayer meeting summarize the articles and editorials, pointing out on the map the places referred to in the articles and telling what missionaries are working in them.

Governor Taft of the Philippine Islands, about a year ago, appointed Bishop Brent of the Protestant Episcopal church, Dr. Albert, a Filipino physician, and Mayor Carter, president of the Board of Health of the islands, as a committee to investigate the opium question in oriental lands, with a view to future legislation. This commission visited China, Japan, Burma, Java and some of the Malay States, and recommends "that opium should be made a government monopoly, not as a permanency, but with the purpose of complete prohibition of import at the end of three years." Absolute and immediate prohibition, that commission believed would inflict serious suffering upon a people in all stages of existence, from extreme barbarism to tropic civilization, many of whom are addicted to the use of the drug. The government monopoly would aim at the final extinction of the habit among the people.

A Japanese Soldier.

A correspondent of The Friend, in Tokio, tells the following incident to show how fertile the soil in Japan is now for spiritual seed planted by Christian missionaries and workers. As a representative of the Red Cross Society, she went to the railway station at Okayama to wait upon officers and men en route for the war. She fell into conversation with a major in the army. He suddenly said to her, "Do you pray to God?" "Yes, I pray to him every day." "Will you pray for us?" "I do pray for you every day. I belong to a band of mothers, and we agreed every morning upon waking to think of the army and pray for you. Then she added, "Are you a Christian?" "No, I'm not a Christian or a Buddhist; I have no time to think of religion." "But you are willing to be prayed for?" "Yes!" Afterwards she passed on to the platform to see the troops off, and a soldier beckoned to her. She hesitated to go forward, as there were many

people there, and it seemed conspicuous. Then he leaned out of the window and said, "Please come!" and she went. He asked for the little Japanese flag she wore. She told him it would be only a bother to him, and that he couldn't really want it. He urged her to let him have it, and she asked, "Why do you want it?" His answer was, "I have overheard your conversation with the officer, and I feel that if I have this little flag to look at I may realize that you are praying for us."

Receipts of Foreign Mission Board By States From May 1st, 1904, To October 1st, 1904.

Virginia.....	\$7,064 15
South Carolina.....	5,575 03
Kentucky.....	5,075 56
Georgia.....	4,213 39
Tennessee.....	3,257 36
Missouri.....	2,820 20
North Carolina.....	2,719 84
Alabama.....	2,076 36
Mississippi.....	1,767 59
Texas.....	1,669 47
Louisiana.....	720 17
Maryland.....	591 78
Florida.....	486 26
District of Columbia.....	339 09
Indian Territory.....	136 08
Oklahoma.....	119 19
Arkansas.....	114 21
Other Sources.....	282 94

Total..... \$39,028 67

On September 15th, the Foreign Mission Journal shows that the Board had incurred an indebtedness of \$33,501.27. The expenses have been quite a heavy sending out so many new missionaries. Church and Association Treasurers can assist much by sending forward such funds as they have on hand for Foreign Missions.

The Holy Spirit.

R. A. VENABLE.

In the study of the work of the Holy Spirit we have two lines of investigation open to us. The first has to do with the names assigned him by Jesus our Lord; the second the phenomena associated with his realized presence in the hearts of believers. The second carries us over a very wide range, embracing both the Acts of the Apostles and the Epistles of the New Testament. The investigation will amply reward the earnest student. It will lend a freshness to the subject which does not obtain in the study of works upon Pneumatology, as a part of Theology. There is always an advantage taking our thought from original sources to the subject.

Jesus assured his disciples that they should receive power when the Holy Spirit came upon them and qualified them to be witnesses over the whole world, Acts 1:8. This clothing with power was to be the realization of what John the Baptist had predicted. (Acts 1:5).

The contents of this power are manifest when the Spirit descends. He came as a rushing mighty wind, which filled the whole house, tongues of fire appeared dis-

tributed among them and sat upon them and they all were filled with the Spirit and spake with other tongues as the Spirit gave them utterance. The multitudes gathered from many quarters, and representing different languages, heard these men of Galilee speaking the tongues of their respected sections, the wonderful works of God. Peter filled with the Spirit affirmed that the promise of the Spirit coming was now fulfilled. That it was a signal evidence that Jesus of Nazareth was the Messiah and had been enthroned as Lord and Christ. (See Acts 3.) Peter's rehearsal of the language of Joel would seem to imply that the gift of prophesy, and visions and dreams as well as the power to speak with other tongues were a part of the attendant phenomena. Peter's line of testimony to the resurrection and enthronement of Jesus seem to have been inspired of the indwelling spirit. The same appears true in the case of his healing the lame man at the beautiful gate, and his line of defense when brought to account for the miracle. He denies that it had been done by his own power or godliness (see Acts 3; 4), but in the name of Jesus whom God had enthroned, and whose power was now realizing itself through the Holy Spirit given unto his people.

Again when Peter and John had been warned not to preach Jesus any more they went back to their own company. They engage in prayer, from which we learn that they prayed for boldness to speak the Word while the Lord stretched forth his hand for healing and that signs and wonders might be done through the name of the Holy Servant, Jesus. In response to this prayer the place where they were gathered was shaken and they all were filled with the Spirit (see Acts 4:23-31). The episode of Ananias and Sapphira, would appear to identify the apostles and the body of believers so completely as to make an attempt to practice a fraud upon the body of believers, equivalent to lying to the Holy Spirit. The power to discern this fraud, taking the narrative at its face value would seem to credit Peter and probably the rest of the apostles with a spiritual endowment known to Paul as the power to discern spirits (see Acts 5).

The choice of the seven incidentally brings Peter to mention "being filled with the Spirit" as one of the qualifications of those who were to be chosen. This would seem to imply that there were those among the believers who were not filled with the Spirit. It said that Stephen was spirit filled, and as a consequence was doing great wonders and signs among the people. (See Acts 6:3-8).

Again it is said, being filled with the Holy Spirit that Stephen while being stoned looked up to heaven and saw the Son of Man standing on the right hand of God. (See Acts 7:55-57). He was endowed with the power of beautiful vision through the Holy Spirit. The signs and wonders which he wrought are the outflow of his being filled with the Spirit and mark him off from others.

In Acts 8:14-20, we have an account of

the gift of the Holy Spirit to the Samaritan believers. When the church at Jerusalem heard that Samaria had received the Word of God, Peter and John came down to them and prayed that they might receive the Holy Spirit. They laid their hands upon them and they received the Holy Spirit. At this point Simon Mayus seeks to purchase this power to confer the gift of the Spirit, but Peter informs him that this power is a gift of God cannot be purchased with money. It would seem that here the gift of the Spirit is something entirely different from the operation of the Spirit in conviction and regeneration, as these Samaritan believers are evidently converted people. Peter would not have rebuked Simon so severely unless he had by his effort to purchase the power to confer the Holy Spirit as an evidence that he was not what he and other baptized believers professed to be. Peter's rebuke would imply that by some sort of power, deliverance from the gall of bitterness and bonds of iniquity had been broken in Simon's life as in the life of other believers.

Columbus Association.

The Columbus Association met with the Starkville Baptist Church September 9th.

The annual sermon was preached by Rev. W. H. Thompson of Maben. The sermon was well received. J. W. Dupree was elected moderator—Cooper, clerk.

This is a fine body of preachers who are active and aggressive. The churches reported large gatherings during the year and also an increase in general contributions to the objects fostered by our people.

The brethren discussed the several reports in a calm and dignified way and the visitor was made to feel that the brethren were there for business. The writer cannot recall the names of all the pastors present but they were on hand, and rendered good service.

Pastors Camp and Miller of Columbus; Pastors Buck and Thames of Macon and Pastor Spencer of Shuqualak; Pastor Hudson of West Point; the Bishop of Maben and several others, all joined in the effort to go forward in the Lord's work. Bro. M. K. Thornton was quite busy taking care of the visitors and seeing that all were provided with comfortable homes. Upon the whole it was a fine meeting. Bro. Rowe and the writer and a brother from Kentucky, Rev. E. C. Newburn and perhaps others whose names are not recalled were present, and shared in the joyous occasion. Everybody seemed to be happy and all seemed to have a mind to work.

THE BAPTIST man looked after the interests of THE BAPTIST but sad to relate he didn't find much business. It appears that the good Baptists have struck—on THE BAPTIST. The prayer of the writer is that the strike will soon be over.

By the way this Brother E. C. Newburn is doing evangelistic work in the State: His address is Trim Cane and he will be pleased to correspond with any church de-

siring his assistance in meetings.

O. M. LUCAS.

P. S. The fact was not mentioned that every one had the best home. Bro. Buck, a Bro. Parker and ye scribe were entertained at the home of the Bishop in first class style.

Theory Against Practice.

The associate had the privilege of hearing the scholarly and brilliant J. C. Hiden preach and lecture while he was pastor at Greenville, S. C. In one of his lectures he related this incident. In a certain College in which the Rev. Dr. —, a Presbyterian, minister, was the Professor of Greek, there was a quizzical genius of a student, whose name we will call Newlet.

Now, it so happened that Rev. Doctor was seriously exercised by the thought that most of the people in the community entirely misunderstood the meaning and use of that much persecuted Greek verb, *baptizo*; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

Newlet attended regularly upon the ministrations of his learned Professor, and in the course of two or three Sundays was pretty well dosed with the statement that *baptizo* means to sprinkle or to pour—not to plunge.

But, in the course of the regular lessons in the class-room of the College, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became enraged with another, that he seized a red-hot poker and *ebaptize eis ophthalmos*. Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus:

"He seized a red-hot poker and sprinkled it into his eye."

"How is that?" said the Rev. Professor.

"He sprinkled it unto his eye," repeated Newlet.

"But," said the Doctor, "the word *ebaptize* does not mean to sprinkle."

"Well, sir, it did mean sprinkle on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who loudly relished the joke.

The Rev. Doctor looked grave, was silent a moment, and then remarked: "You may translate *plunge*, here, sir."

Base-Ball.

I have been requested to write on this mammoth, worldly sport. I could wish the task allotted to some moderns Hercules, who could wield his pen with sledge-hammer force, and cause his words to ring and echo over all the American continent. The world has always loved its own. Never since the days of ancient Greece and Rome, have any people run more wild and reckless after all manner of sport and revelry than in this eventful age of our Christian!! country. I know of just one appropriate definition in modern phrase: "Madness rules the hour." Indeed, bewildering scenes and intoxicating excitement cause the wheels of pleasure to "go merry as a mar-

riage bell." It is past time, fast time, and killing time; and time dwarfing and wrecking the morals of the young manhood and youth of our country; beside and sad, the game throws over the little boys the fatal spirals of the devilish. So bewitching is this base-ball play that, ever Christian men and women give it their presence and encouragement. At a recent picnic in Memphis, professed Christians had a game of base-ball, and a certain one called one of the players: "Bro. so and so, is a star batter." In the same city and other cities, the Lord's day is openly and unblushingly desecrated. And I am told that Christians (?) go to witness the game and enjoy the fun. Shades of the Father's look upon the progress (?) of your wiser offspring!! Team against team, as on the race track and the prize fight, the gamblers find a feast for their depraved appetites. I have been told that even fair women bet on the base-ball teams as well as the race horse. O! beautiful woman, will you lend your fair presence to the ruin of our young men? Will you?? All classes plead excuses in justification of their pursuits. The gambler says if he does not win the simpleton's money somebody else will. The vender of intoxicating drinks says if he does not pander to the thirst for whisky others will. The love of the race track claims that it improves the speed of the horse. Each justifies himself. Are excuses offered for base-ball? Yes. One is that it develops the muscular power of young men. Is this true? Are straining and over-exertion essential to develop physical strength? Then why are athletes, as the prize fighter and circus actor, generally short lived? A scientific course of physical culture would cost incomparably less time, money and exhaustion. Again, as they go from city to city, and from State to State, and engage in sharp contest, team against team, moved by the same impulses as the prize fighter, or the brutal foot-ball player, it is said by it they make their living! When one is killed or crippled, it is incident to the game; and little sympathy is awakened.

Is our country so crowded in population that our young men must resort to flying from city to city and strain every nerve and muscle for a precarious living? Do not wide open doors invite every young man to honorable, remunerative pursuits? And they are without the taint of demoralizing features. A good place for every worthy man.

Happily, though too long delayed, some good and strong men are lifting voice and pen against this enemy of our young men. I would exhort every man and woman, who loves God, his country and his fellow man, to take a firm stand and present a solid phalanx to this growing monster.

Fraternally and truly,
A. P. COPELAND.

To Associational Clerks.

Please do not forget to send copy of the minutes of your association as soon as published, to the Statistical Secretary, S. G. Cooper, Canton, Miss.

Sept. 30, 1904.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Rise and Early Progress of Baptist Missions in the Delta.

The rich alluvial land east of the Mississippi river, reaching from Memphis to Vicksburg, and comprising a territory about 220 miles long and 50 broad, is now called The Yazoo and Mississippi Valley Delta. Before the Civil War white people hesitated to settle in these fertile and densely wooded plains because of their reputed unhealthfulness. There were only a few white settlements, and these were on the elevated plateaus and banks of the great river.

As soon as these settlements were established, missionaries, invited by the settlers, went of their own accord or were sent by associations in "the hills" among them. We know that the gospel was preached in the Delta by Baptists as early as 1846. In that year the Sunflower Church was received into the Coldwater Association. Among the earliest missionaries were the zealous and persistent Z. McMath and W. J. Abbott, both of Yazoo Association, who organized probably the first churches in that district—the Sunflower and the Yazoo; John A., brother of the well-known Benjamin Hodges of Lexington, Miss.; R. J. Alcorn, cousin of the late Gen. and Gov. Alcorn; D. S. Snodgrass and M. Y. Morgan, who established the first Baptist Church in Bolivar county; W. W. Finley and Lewis Ball, whom the people loved and trusted above any other man.

At the close of the Civil War, it was found that every one of these churches, amid the general wreck, had disappeared. Only the name of Sunflower was in the list of churches in 1869. Yet a few men of God remained and had been preaching the gos-

pel of his glory in the Delta. In September, 1865 John A. Hodges of Sunflower county attended the Yazoo Baptist Association at Acona and entreated that more laborers go into the Delta. On Lord's day he preached a sermon which deeply moved the people, on "Christ the power and Wisdom of God." The influence of that sermon abides with and blesses one who heard it unto this day. It was not learned. There was no effort at oratory. It was really eloquent because it moved the people to heed his appeal for help. It was full of Christ, and therefore full of God's power and wisdom.

This appeal, made also in other associations, was not in vain. Lewis, then called Colonel, Ball, looked upon the field and his spirit was deeply moved. Added by W. W. Finley he held a great meeting at Charleston, in the edge of the Delta, and thence did wide and successful missionary work throughout the territory.

In the spring of 1870 T. J. Sparkman from Texas held good meetings at Moon Lake, Good Hope and Sunflower. In June of the same year he made an appeal before the Baptist State Convention in West Point which stirred many souls, and moved A. D. Brooks to respond to the Macedonian call.

There were then only six churches in the Delta. They needed the help of co operative effort. In October, 1870, Lewis Ball and Felix L. Seward organized at Shufordville the first association in the Delta. It was called Sunflower. In 1877 it had 22 churches and embraced 3 counties in its territory. In the same year this association was divided and a new body organized in the southern part of the district, which was called Brooksville in honor of A. D. Brooks. This name it carried until 1881, when it was changed to that of Deer Creek.

Later history of this work need not be set down in this paper. It is well known. Equally as earnest brethren entered into the labors of these pioneer missionaries, and prosecuted them with noble self-denial and marked success. Among them were such men as Slack, Bailey, Lea, Taylor, Cochran, White, Nelson, A. Taylor, Blackmon, Milam, Cox, and Mize, who remains one of our most efficient missionaries.

In the Delta Baptists now have 49 churches. Five of these have preaching every Lord's day at their own expense and make liberal contributions to missions. Only 13 out of the 49 are now receiving help from the Convention Board. The remaining 36 are self-supporting, and liberal contributors to all denominational work. Every one of these churches has been a beneficiary of our Board, and has attained its prosperous condition through its fostering care.

The venerable and universally beloved brother, Rev. N. L. Clark of Newton, now 93 years of age, has been moderator of Mt. Pisgah Association one-half century. At its last meeting he entreated to be released, but the association persuaded him to serve them again.

In a recent letter, Dr. Lowrey makes the following statement in reference to Mississippi College: "Our roll now stands at 324. With 25 or 30 more we would be forced to decline students for the lack of room. This session will carry us to the limit of our growth unless more room can be provided." It seems sad and shameful that our College should be hampered in its great work by lack of equipment; that it will soon have to close its doors in the face of incoming students because there is no room for them. The money is needed and should be had at once for the erection of new buildings and for the provision of adequate equipment. The beloved president of the College modestly asks for \$100,000.00, to be paid in the next five years, in order that these pressing needs may be met. Mississippi Baptists should more appropriately respond with five times that amount. The Lord has blessed us abundantly. Shall we not honor him with a portion of our substance? Now is the golden opportunity for brethren and churches to enrich themselves with the Lord by responding to this call for help. Our blessed Lord has said, "freely ye have received; freely give." "Give and it shall be given unto you." Dr. Lowrey predicts that if the \$100,000.00 for which he asks is given and used in making the necessary and contemplated improvements, there will be eight hundred students in attendance upon the College within the next few years. "This is a consummation devoutly to be wished." And it may be realized if there is free hearted and open handed response to this, the call of the hour. Let the brethren and the churches think seriously upon the matter. And let them counsel earnestly with the Lord that they be directed as to their duty and their privilege in the matter.

A new association is to be organized along the line of the M. T. and K. C. railroad, and is to be composed of churches between the towns of Newton and Laurel.

The new pastor at Oxford, Bro. Stubblefield, late of Mo., preached to the satisfaction of the people his first sermon on first Lord's day in this month. "We like him," one of the members said, and we hope there shall be a mutual liking and that his pastorate may be a long and useful one, full of the blessing of God. We welcome the new pastor to the working forces of Mississippi Baptists.

There are two general Negro Baptist Conventions in the United States. Each reaches North and South. One is the National. The other is the Lott-Cary. The former stands for race separation. Its rallying cry is, "the negro race for the negro." In the last ten years it has swept over the South and is quite popular. The Lott-Cary stands for co-operation with the white race, North and South, and hopefully looks forward to the time when negro Baptist work may stand alone, but does not think that time has come. It is strong in North Carolina, Virginia and Maryland, but very weak elsewhere.

Deer Creek Association.

This body was organized under the name of "Brooksville Baptist Association" at Pleasant Hope Church, in Barefoot colony, on Deer Creek, in 1877. R. A. Lee was moderator and Mr. Holman clerk. Nine churches entered into the organization. It now has 36, and 4 of these are new churches which came in at this meeting.

The association held its twenty-seventh session in Hollandale, with W. M. Burr moderator, E. T. Mobberly clerk, and S. G. Wilson treasurer. Nearly all the churches were represented by messengers or letter. Every pastor was present except J. E. Watts, who was sick, and —, Lusk of Indianola, who was engaged in a meeting at his home.

The great questions of missions and education in their various departments were given ample time and received earnest consideration. The reports from committees were well prepared and admirably presented. The way in which the brethren who have recently come among us from other States take hold and work is impressive and helpful. They say that they can enter into communion and fellowship with us in all things so easily.

The sermon was preached by W. A. Borum from Rev. 1:20, on "The Candlestick is the Church" and under—

1. The character of the church as suggested by the candlestick—holiness.
2. The mission of the church as suggested by the candlestick—to give out light.
3. The source of power in the church as suggested by Jesus walking in the midst of the candlesticks.

Brother Borum made a splendid speech on Mississippi College. He has recently come among us and is deeply impressed with the work this Christian school is doing, and is specially attracted by its bright prospects of larger usefulness.

Brother Alexander said that President Lowrey's appeal for room to receive the boys who wish to study in our college deeply impressed him, and he wrote him to call on him for just what he thought he should give towards new and commodious buildings.

William Ray Toombs of Greenville presented a carefully prepared and comprehensive report, and made an interesting address on the B. Y. P. U. work in general, and especially in Mississippi.

Speaking to the report on Publications, H. N. Alexander and Drs. Barton and Rowe strongly recommended THE BAPTIST, and urged its universal dissemination throughout the State.

J. E. Byrd, our Sunday school missionary, attended this association for the first time. He made a good speech and commended himself unto the brotherhood as a wise and earnest worker.

O. T. Finch, now superintendent of city missions in Memphis, and former missionary of the Home Mission Board in the Indian Territory, stirred the hearts of the people as he told what that Board had done on the frontier.

Dr. A. J. Barton, the learned, eloquent and genial assistant secretary of the Home Mission Board, whose presence is a benediction in any meeting, also spoke on Home Missions with great clearness and power, giving special emphasis to the work among the Negroes.

The venerable and beloved Dr. W. T. Stovall presented the report and made an excellent speech on Ministerial Education, saying among other good things that when Christ puts a man into his ministry he is under the most solemn obligation to make the best possible preparation for his heavenly calling.

There are several able and pious lawyers in the association; but for purity and righteousness in life, cogency and comprehensiveness of thought, interesting and instructive presentation of subject, few men excel R. B. Campbell of Greenville. He gave the audience a splendid report on Foreign Missions.

Secretary Rowe always strong and really eloquent, excelled himself on State Missions. In the course of his address, he deemed it necessary and was requested to answer unwise, unjust and unkind charges made by a paper published just beyond the border of our State and seeking patronage in it, that our Convention Board unintentionally yet really discriminates in its work against the country churches in favor of town churches, and against the hill churches in favor of churches in the Delta. He showed from published report that the Board has 100 missionary stations in the hills, and 23 in the Delta; 123 in the country and small villages, and 37 in larger towns and cities.

Reports and addresses were made on other subjects usually discussed in such meetings. The sisters held an interesting meeting on afternoon, in which Mrs. W. W. Weeks read an interesting and helpful paper.

The Association will hold its next meeting at Ruleville.

Yalobusha Association.

On October 6, the body met in its 68th session, with the First Baptist Church, Grenada. The former moderator, O. L. Kimbrough, was selected moderator; S. R. Whitten was elected clerk; and L. McCracken, treasurer. The reading of the letters from the churches revealed the fact that there had been 111 baptisms during the associational year. Pastor W. F. Roberts delivered a splendid address of welcome, which was much appreciated by the audience. The associational sermon was preached by Brother J. D. Rice, the unique preacher, teacher, legal counselor and general adviser in civic matters in his community. He is a remarkably popular and useful man.

The association took high ground on education, both general and ministerial. Baptists stand among the foremost advocates of culture and progress.

The question of missions, which must always hold the first place in all Baptist bodies, received large attention at the hands of Secretary Rowe and others. The

Association maintained its high record along all lines of Baptist activity. Notwithstanding the fact that the County Fair was on in full blast in the city, the attendance at the association was good for a town, and the interest exceptional. THE BAPTIST had accorded it very large hospitality, and its subscription list was much increased.

The sisters held a session, and put themselves on record side by side with the advanced stand taken by the association.

The Orphanage received vigorous attention. Forty-five dollars and 85 cents was raised by the association, to be used as needed by the Orphanage. Bro. J. J. Hardy gave a registered Jersey cow, easily worth \$50. The cow was christened "Jessie Hardy," in honor of the giver.

The next session of this body will be held with the Baptist Church at Charleston, on Wednesday before the 2nd Lord's day in October.

Our home was with Deacon O. L. Kimbrough and his kind and hospitable family. We were also brought under obligation to Deacon G. B. Jones for courtesies extended.

MISCELLANEA.

Baptist churches in England are using the B. Y. P. U. literature of America.

There are 147 B. Y. P. U. Unions in our State, and nearly every one of them prosecutes the Christian Culture Course.

One who heard him said that J. P. Williams made a great speech on Foreign Missions at Lawrence county association.

Is not the man who by his vote licenses the saloon, with its harvest of insane drunkards and criminals, a partaker of other men's evil deeds?

Wm. Ray Toombs: In one Baptist Association in China there are a greater number of B. Y. P. Societies than there are in Deer Creek Association.

W. A. Borum: The requirement of holiness in his people is not a burden which God has placed upon them, but the outworking of divinely implanted life.

Have you ever noticed how easy it is for those who are not pastors or who have never been pastors, to tell the pastor how to be a successful pastor?

Have you ever noticed the self-important, superior and patronizing air with which the visiting brother usually addresses your congregation, your association or your convention?

Dr. C. H. Ryland, of Va., in an address before the Dover Association a few years ago, said that the original purpose in the organization of the Baptist Associations was mutual counsel concerning the spiritual condition of the churches, and that we should not allow attention to education and missions to crowd out or even overshadow this important feature of our meetings.

Dr. DeWitt's Eclectic Cure.

To those who have Dr. DeWitt's Eclectic Cure, the directions are as follows:

For Toothache.
—Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure, and put into the cavity of the tooth, and bathe outside well.

Sore Throat.
Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

For Chills.
Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

Cure For Whiskey.
Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one spoonful in from one-fourth to one-half glass of sweetened water. Dose for children in proportion.

Drinking Water Harmless.
If you are going to either the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

See This.
Sunder, S. C., July 29, 1897.
Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give me almost instantaneous relief. It is the best remedy I have ever tried.

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A cure for Asiatic Cholera, and for all Stomach and Bowel Derangements. A Marvelous Relief and Sovereign Cure for Muscular Rheumatism, many pains and facial neuralgia.

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Stations	No. 2	No. 4
Lv. Mobile	7:00am	4:00pm
Orchard	7:27	4:27
Crusher	7:33	4:33
Semmes	7:40	4:40
Wilmer	7:57	4:57
Laton	8:12	5:13
Brushy	8:19	5:20
Donov	8:26	5:27
Evans	8:35	5:35
Lucedale	8:41	5:42
Eubank	8:52	5:53
Bexley	8:59	6:00
Merrill	9:11	6:12
Leaf	9:28	6:29
McLain	9:42	6:45
Little Creek	9:47	6:50
Beaumont	10:02	7:04
Hinton	10:23	7:26
Richmond	10:40	7:44
Loper	10:58	8:03
Ovette	11:12	8:18
Ellisville	11:40	8:47
Ar. Laurel	12:08	9:15

South Bound--Daily.

Stations	No. 1	No. 3
Ar. Mobile	6:30pm	11:30am
Orchard	5:59	11:02
Crusher	5:53	10:46
Semmes	5:46	10:39
Wilmer	5:29	10:22
Laton	5:13	10:07
Brushy	5:01	10:00
Donov	4:55	9:53
Evans	4:47	9:44
Lucedale	4:41	9:38
Eubank	4:31	9:27
Bexley	4:24	9:21
Merrill	4:14	9:11
Leaf	3:57	8:52
McLain	3:43	8:36
Little Creek	3:38	8:30
Beaumont	3:21	8:13
Hinton	3:03	7:55
Richmond	2:46	7:36
Loper	2:28	7:20
Ovette	2:14	7:06
Ellisville	1:46	6:38
Lv. Laurel	1:18	6:10

NORTH BOUND--Daily--No. 1

No. 2--Daily	
12:43pm Ar. Mossville	Lv. 12:43pm
1:06pm " " Stringer	" 12:15pm
1:33pm " " Bay Springs	" 11:47am
2:19pm " " Montrose	" 11:01am
2:48pm " " Roberts	" 10:32am
3:20pm " " Newton	" 10:00am

Hattiesburg Branch.**NORTH BOUND.**

Daily except Sunday.	Daily.
No. 24.	No. 6.
Lv. Beaumont	10 10am 7 10pm
" Wingate	10 45am 7 27pm
" New Augusta	11 00am 7 34pm
" Mahnd	11 15am 7 44pm
" Raglan	8 02pm
" McCall	12 05pm 8 12pm
Ar. Hattiesburg	12 50pm 8 35pm

SOUTH BOUND.


Daily except Sunday.	Daily.
No. 5.	No. 25.
Ar. Beaumont	8 05am 5 00pm
" Wingate	7 49am 4 25pm
" New Augusta	7 42am 4 00pm
" Mahnd	7 34am 3 40pm
" Raglan	7 1am 3 03pm
" McCall	7 09am 2 45pm
Lv. Hattiesburg	6 48am 2 00pm

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No. 2. Lv. Gulfport	6:50 p. m.
Ar. Jackson	12:35 a. m.
No. 3. Lv. Jackson	3:35 p. m.
Ar. Gulfport	10:00 p. m.
No. 4. Lv. Gulfport	7:20 a. m.
Ar. Jackson	3:05 p. m.
No. 5. Lv. Hattiesburg	7:00 a. m.
Ar. Gulfport	10:00 a. m.
Lv. " "	5:30 p. m.
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Was the Number Enrolled Last Session.

400

is the number wanted next session. We open September 7, 1904. Our new system of water works and electric lights will be in operation throughout the College and the town.

Send for Catalogue.

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In the Crusade In This Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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B. Y. P. U.

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The change to the monthly magazine Service will be helpful to teachers and classes of Christian Culture Courses. The lessons come four at a time. The matter will be more thoroughly digested because reviewed.

Some pastors testify that they could not have a B. Y. P. U. They organized, started, but failed. Why? There is a reason.

Consider this reason: It was a young peoples' prayer meeting called a B. Y. P. U. As a rule the prayer meeting does not live long. When the fund of enthusiasm and ready material is used up, it weakens and dies.

Just here is the secret of the B. Y. P. U. It grows. The study courses feed the flame, week by week; this week's lesson follows the last, and leads to the next. Enthusiasm is kindled rather than exhausted.

Another reason for its dying is no plan for the meetings.

There are two plans, one of which should work with you.

First Plan: Two meetings a week; one on a week night, for the Sacred Literature Class. Another, the regular devotional meeting, Sunday night before preaching. The devotional service is based upon the Bible Reader's Course, varied with the Conquest Missionary Course for the last meeting in the month.

This is the most difficult plan. The Unions that have made most of the Sacred Literature Course use it.

Second Plan: One meeting a week, embracing all the material in the three courses. This can be done as follows:

The service, one hour. 20 minutes for devotional; 30 minutes for the Sacred Literature Lesson; ten minutes for closing.

President presides. A leader is secured for the devotional service; (20 minutes). Leader plans for several songs; a number of short prayers each asking for a different blessing; requests for special prayer. Then the topic is found in Service. Leader has secured as many helpers as there are divisions of the topic. Calls

for each. At the close, leader sums up briefly, making application.

President calls down at end of allotted time.

The best leader secures the most participants, saying the least himself.

30 minutes for the Sacred Literature Class. President calls for the teacher of the course, who takes charge, conducting a snappy quiz on the week's lesson. He draws out answers or comments from all present.

At the close he sums up leading truths.

10 minutes remain. President closes as he thinks best.

As a rule, the best meeting is that, which under wise leadership, brings into it the most participants.

The best way to kill the meeting is for one person to take all the time.

It is easily seen that a B. Y. P. U. is more than a prayer meeting. It combines the devotional with a systematic study of Christian activities. It furnishes choice material as well as an opportunity to use the material. The meetings are related, one to the other in continuous and progressive unfolding of a subject; not disconnected and dependent upon the willingness or ability of the young people to prepare programs.

Brother Pastor:

What about it?
Organize a B. Y. P. U!
Get copies of Service!
Begin the Study Courses!
Base meetings on them!
Try "Second Plan!"
Come to Columbus on
November 15, 16, 17!
Bring your leaders!
Take back blessings!

Meetings of Associations for 1904.

OCTOBER.
Kosciusko, Yockanookany, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, October 14.
Lincoln County, Damascus 16 miles west Brookhaven, I. C. railroad, October 14.
Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.
Leaf River, Washington, Greene county, October 15.
Chocktaw, Blackwater, Kemper county, October 15.
Tombigbee, Highland, 18 miles south Juka, M. & C. railroad, October 15.
Trinity, Bentley, 16 miles north Eupora, Southern Railroad, October 19.
Harmony, Standing Pine, 25 miles north

Forest, A. & V. railroad, October 21.
South Mississippi, New Hope, October 22.
Okibbeha, Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER.

Lebanon, H. & V. N. O. & N. E. railroad, November 2.

Pontotoc town will issue bonds to the amount of \$4,000 towards improvement of streets and side walks.

Deadly Cancer Cured With Oils.

This terrible disease at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City Mo., states that terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from 2 to 10 weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call on or address Dr. Bye, 9th and Broadway, Kansas City, Mo.

One farmer in Mississippi and his family of six persons cleared \$10,000 in three years on berries from a farm that cost only \$700.

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the greatest cancer specialist, who has cured over a thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 20 per cent had died within five months from the time they had written their letters of inquiry. He left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Box 462 Dallas, Texas.

The country around West Point has a surplus of corn. There are twelve brick business houses going up in the town.

Catarra Can Be Cured

Dr. Blosser's Catarra Cure Will Cure the Worst Cases of Catarra, Bronchitis and Asthma.

It is the only remedy that goes directly to the diseased parts and cures Catarra, Bronchitis, Asthma and Catarrhal Deafness. The stomach is not burdened with medicine which deranges the digestion and breaks down the general health.

The fact that it can be used in your own home, makes it possible for any one to be cured.

This remedy is put up in tin boxes, containing a month's treatment, which will be sent by mail to any address for \$1.00.

A free trial sample will be mailed to any sufferer who has never tried the remedy. Address Dr. Blosser Co., 173 Walton St., Atlanta, Ga.

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Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c. Hall's Family Pills are the best.

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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Mrs. R. H. Quinn.

At Chatawa, Sep. 25, 1904, Mrs. R. H. Quinn, passed from earth to heaven, leaving a husband and three children to mourn her seemingly untimely death. She was a good consecrated Christian and a devoted wife and mother. She was loved by every one who knew her and will be greatly missed in her community. May God bless her family. J. B. QUINN.

Grace Lucile Osborn.

Little Grace, the youngest child of Mr. and Mrs. Wm. Osborn, was born May 17, 1892 and died June 9, 1904.

That dread disease, typhoid fever, seized upon her body some four weeks previous to her death, which caused her to suffer intensely, especially during the last few days. But she bore it all with a great degree of patience and cheerfulness—never was a murmur heard from her.

Little Grace was an exceedingly bright child and was much loved by all who knew her.

Having a sweet and lovable disposition, ever striving to do her duty, she soon became a favorite among her schoolmates and teachers. She was an obedient child to her parents.

Her life tho' so short, was crowded with deeds of love and kindness. Although she had not united with the church, she was converted at the age of eleven. Just awhile before death came she asked for the hymn book and sang, "Jesus Lover of my Soul." We can't understand why one so promising should be taken so early, but we know that he who took her makes no mistakes. So bereaved ones, during the hours of gloom let our faith assert its beneficial power. And let the conviction that God has ordained this trial, inspire you with courage and hope and in filial love to him in whose hand is the life and soul of every human being and whose love endureth forever, bow in humble submission, saying, "Not our will, but thine be done."

LINDA SIMMONS.

Flora, Miss.

Charity Rawles.

The subject of this sketch was born in Pendleton District, S. C., April 29, 1829, and with her parents, Zalred and Mary Duckworth, moved to Covington county, Miss in 1832. She was married to B. F. Rawles December 9, 1849. She joined Leaf River Baptist Church in 1857 and was baptized by Rev. John P. Martin. She departed this life Sep. 8, 1904. Age 75 years, 4 months and 10 days. She was in the organization of Central Baptist Church, Sept. 29, 1883.

In the death of Sister Rawles, Central Church has lost one of her most faithful and worthy members and deaconess. She was a true and faithful companion, a loving and affectionate mother, and ever ready to help the needy. She leaves an aged husband, 10 children and many relatives and friends who mourn their loss. In her last moments she gave her motherly and godly admonition to the family to meet her in Heaven, and when

life was ebbing away and far out on the cold stream, her voice would come back in whispering tones, I am trusting in the Savior. And when seemingly she had reached the other shore, a ray of glory came as she folded her hands on her bosom and all was peace. The funeral services were conducted by the writer. She was laid to rest in the family cemetery in the midst of a large concourse of people.

Sleep on dear sister and take thy rest. Till God shall bid thee rise. And those who saw thy look in death, No more may fear to die.

J. E. DUNN.

Mrs. Ermina Antoinette.

Died in Meridian, Miss., Sept. 4, 1904. Mrs. Ermina Antoinette, relict of W. W. Eatman, aged 44 years. Born in Winston county, this state; she was married in 1867; united with the Louisville Baptist Church soon thereafter. In 1897 the family removed to the Delta, remaining there two years and then returning in this city.

Sister Eatman was an earnest Christian, being a member of the First Baptist Church here; a devoted mother and a noble character. She leaves a large circle of friends and ten children to mourn her loss.

Meridian, Miss., Oct. 4, 1904.

Isabella Felder.

Isabella Felder was born July 12, 1863. Was married to J. Q. Pyre, Nov. 5, 1878. Joined the Baptist church in August 1883. Died Oct. 1, 1904. Her burial was attended by a very large congregation of relatives and friends. It was said of her she lived usefully in the home, neighborhood, and in the church of Christ. Truly such an one will be greatly missed. The grief of the noble, benevolent husband and heart-whole children was shared by many loved ones. The husband and children of mature age: "Sorrow not, even as others which have no hope." They are comforted by their loss is her gain. God is too good to do wrong, too wise to make any mistake. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Comforting truths. After the funeral service by the writer, her body was buried in the family graveyard at Pleasant Grove Church to await the resurrection.

Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees. Peaceful be thy silent slumber, Peaceful in the grave so low; Thou no more will join our number, Thou no more our songs shall know. Yet again we hope to meet thee, When the day of life is fled, Then in Heaven with joy to greet thee, Where no farewell tear is shed.

R. J. BEANE.

J. E. Dunn.

J. E. Dunn was born in Amite county, Miss., Nov. 15, 1876, died at his home near Meridian, Miss., Aug. 27, 1904; funeral took place from residence of his brother, C. C. Dunn, South Side Meridian, conducted by Dr. R. A. Venable.

He had been sick two years during which time he bore his suffering with Christian fortitude.

How sad that a life of so much promise should terminate so soon, and while we can but weep, we know that God makes no mistakes.

His young life is ended, His suffering is o'er, God called him to Heaven, We shall see him no more.

He leaves a wife and four small children and aged father and mother, four sisters, one brother and a host of friends to mourn his death. May God comfort the bereaved ones and be a father to the little children, whose home is so sad because papa's not there, and may they so live that they shall meet him in that Home not made with hands.

M. P. R.

Hattiesburg, Miss.

ANNOUNCEMENTS.

We are authorized to announce Hon. John Sharp Williams as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

A Remedy for Epilepsy.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information: Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Some what over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was we decided to try this doctor. One of our ministers from there wrote us he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a chance for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire. REV. E. R. IRMSCHER, City Missionary and editor of Our Visitor, 648 Olive St., St. Paul Minn.

THE CHIVALRY

of Southern men to Southern women is the finest trait of Southern character. It should give protection in death as in life. A PEN MUTUAL policy is the strongest bulwark against misfortune. See that your mothers, wives and daughters have a PEN MUTUAL policy between them and the rough old world.

You're Safe Then.

We insure by mail. Home office, 921 Chestnut St., Philadelphia.

Wanted: Bidders for four years' lease of 200 acres of land in cultivation with 5 tenant houses one and three-quarter miles from Clinton, Miss. J. M. SHARP, Pres., Township Trustees.

\$100—Dr. E. Dechen's Anti-Diabetic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

Oxford will hold county fair hereafter for the exhibition of the best products of Lafayette in rivalry with other counties.

There has been an increase of \$700,000 in Jackson's real and personal property in the last year.

Fine Wood Flooring.

Parquet Floors & Specialties. Moore's Floor Wax. Moore's Patent Resin. Send for free illustrated catalogue. M. B. MOORE & CO., 76 Wabash Avenue, Chicago.

World's Fair Accommodations.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureau are extended not only to young men, but to the Christian public generally. Those interested are invited to correspond with E. P. Shepherd, Secretary Y. M. C. A., World's Fair Bureau, Grand and Franklin Aves., St. Louis.

Reduced Rates via Q. & C. Route.

Boston, Mass., account General Convention Protestant Episcopal Church. One fare plus 50c round trip. Tickets sold Oct. 2d, 3d, final limit Oct 31st.

Columbus, Ohio, account meeting Grand United Order Odd Fellows. Rate from Jackson \$24.80 round trip. Tickets sold Oct. 1st, 2d, return limit ten days from date of sale.

J. W. NORTON, Ticket Agent.

Do You Suffer With Painful Menstruation,

Suppressed Menstruation, Flooding, Leucorrhoea or Whites? Or any other female trouble? If you do you need Bailey's Black Haw Compound and you need it now. If it does not relieve you, it costs you nothing. The longer you postpone taking Black Haw Compound the more severe becomes your suffering. Ask your nearest druggist for it, if he doesn't keep it ask him to get it for you, if he refuses write us. Price \$1.00. BLACK HAW MEDICINE CO., P. O. Box 120, Dayton, Tenn. WORTH ITS WEIGHT IN GOLD. FLINT, TEXAS, Aug. 13, 1904. Black Haw Medicine Co., Dayton, Tenn. Gentlemen—My wife has used one bottle of your Black Haw Compound and it has been worth its weight in gold. Yours truly, G. A. BOOTH.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—October, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: Medical and Educational Work in Foreign Lands.

"God goes before us every step of the way."

1. Scripture: Matt. 10:1-8. Luke 18:35-43. Luke 10:25-37.

2. Praise: "For the unspeakable gift of God's love; for our share in his work."

Petition: For better conception of what God would have done and for surrender to His leadership.

3. Leaflet: "Medical Work in Foreign Lands."

4. For Leader: A sample of a Chinese prescription: 10 Spanish flies, 10 scorpions, 3 centipedes, 10 silk worms, to be pound'd and taken at once. An example of the influence of medical missions: The wife of a wealthy man in Swatow, China, became very sick. The missionaries treated her. The man, in gratitude said, "I should like other women to be treated as my wife has been," and gave \$2,000 to start a woman's hospital. Afterwards he came to see the advantages of western education, and offered \$10,000 to start a Chinese school for Western education. His last step was to destroy his idols and apply for Christian baptism.

5. Business: Collection, etc.

6. A noble Chinaman: A Chinese Christian teaching, receiving fifteen dollars per month; was recently offered more than three times as much to go into commercial life. He replied: "I believe I ought to help to prepare young men for the ministry, and ten times the salary offered would not take me from my work."

7. Leaflet: "Educational work in Foreign Lands."

8. A "Favorite" Discussion: Encourage member to give her favorite form of mission work—evangelical, educational, medical and the reason why.

9. Aim to Increase Membership: Pray for it, work for it, always keep at it.

10. As Closing Prayer: Repeat the concert Psalms 67.

Woman's Debt to Christ.

(Read by Miss Mary Mayo before the Columbus Association—Concluded in next issue.)

It needs but a glance at the status of women in ancient civilizations to convince us that women owe a debt to Christ greater than that of man. In

peculiar secular sense woman has gained everything which marks her as a favored being from the religion of our blessed Lord. Let us see what was the condition of woman in the ancient world, even in the civilized and enlightened countries, and compare her life with ours in this, God's favored land. I think we must recognize that we are under special obligation to send the good tidings of great joy to all mankind.

IN HEATHEN LANDS—1. HINDOO.

The oldest civilization directly connected with our own is the Hindoo, or Sanscrit. Located in India, favored by climatic conditions, very early in the world's history the Hindoo evolved a system of government, of education, and of religion. The arts and sciences received some attention, architecture was carried to a high point of development, and the education of boys and men was carried on with much care.

But what of woman? In the lower caste she was a beast of burden, a slave to her father or to her husband. In the military middle class, and in the highest castes, the Brahmin, she was a toy, a plaything, to be tossed aside, when faded and less pleasing to her lord than in her early youth. In her own home she was absolutely subject to her father. In the married home which she entered from 10 to 14 years of age, she became subject in like manner to her husband and his mother. If she bore no children she usually lost her life, always her place in her husband's household, low enough at best. If her husband died she was expected to cast herself upon his funeral pyre and offer her own wretched life to the gods to obtain his peace and happiness.

EGYPT.

In Egypt the condition was but little better, save that the suttee, or burning of widows, was not practiced. The priests were educated to a remarkable degree for so ancient a civilization. They believed in one God, the source of all good, but did not teach this faith to the common people. Women, and womanly virtues were held in light esteem. The corruptions of the court but mirrored and sanctioned the debauchery of the lower walks of life. Mental training for women was unknown. In the ordinary ranks of society women were hewers of wood and drawers of water.

The inscriptions on the pyramids picture men as warriors, as priests, as kings, but ever with a background of bent and toiling women. No effort was made to sweeten the labor or make light the toil by training of heart and soul.

GREECE.

Greek civilization sprang largely from contact with Egypt, Persia and Hindostan, but grew with a vigor and soundness of life and principle which caused it to far outstrip its predecessors and to leave a lasting impress upon future ages.

Art, especially as expressed in architecture and sculpture, pedagogy, poetry, physical training, military science, in all these lines the earnest student must look to Greece for first principles and original thought. A perfect body is necessary to a perfect soul was one of the fundamentals of Greek teaching. Pedagogical formulas as announced by Plato and Aristotle have yet to find efficient substitutes even in the 20th century. Plato's definition of education, "The development of all the perfection and all the beauty of which body and soul are acceptable," has never been surpassed by Herbert or Pestalozzi.

Yet to the lasting shame of a brilliant civilization be it said, that the soul of woman was considered unworthy such lofty training that her body was perfected by physical exercises only that she might bear perfect sons.

Did a woman dare outstep the narrow boundary set for her mental training and aspire to parallel her brother's academic course, she must forfeit her claim to a place among good women, she must allow the finger of scorn and opprobrium to be pointed at her. Sappho, great poetess and learned woman as she was, was held to be dishonored without the social pale.

Even the worship of some of the gods cultivated impurity of thought and life, and served to lower the esteem in which women were held. Especially was this true of the borrowed worship of Asarte, the feminine form of Baal, a cult taken from the Phoenicians, in whose honor wild revelries were held debauching both male and female worshippers.

Rome advanced a step beyond Greece in her estimation of the importance of training her women. Some mental training, including music was considered

necessary for the women of the middle and upper classes, and the power of the mother in the household came to be much more generally recognized.

As Rome decayed, sapped by internal weakness and disorders, the first mark of her decadence was found a growing lightness of esteem for the marriage vow, the frequency of divorce, and the ready acceptance by the social world of a marriage by those who were divorced. May not America take warning here? May rather, may not Mississippi read her own danger in the corruption of ancient Rome which followed so soon on this state of the social conscience? Good women everywhere, I believe, should make a demand for a change of the divorce laws of our beloved State lest, we too, should fall under the awful curse of corrupt living which vitiated Roman civilization.

HEBREW.

In God's own chosen people we see the first national example of a similar training for boys and girls. The enforcement of the Ten commandments, and the application of the more detailed law as seen in the other parts of the books of Exodus and Leviticus, gave rise to a stronger respect for women than had found root in any other civilization. The marriage vow was generally respected, and only in the lowest point of her national degradation did Israel sink into the social corruption so widespread in other nations. Girls were taught in the law and the prophets, every Hebrew mother was able to instruct her children in the way of the Lord as revealed to Moses. In later times, though suffering much corruption to creep in, Israel still taught her daughters, the law and the prophets.

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 5, 1901.

Dr. E. W. Hall, St. Louis, Mo.—My Dear Sir: I take pleasure in saying that I have used your Great Discovery with much benefit, having suffered for years with kidney trouble, and most heartily recommend it to all sufferers from kidney diseases.

Respectfully,

J. W. LOWRANCE,

Member of the Mississippi Annual Conference, M. E. Church South.

Columbia, Miss.

The sweet spirited V. P. of W. M. U. of the Boguechitto Association—Mrs. L. M. Guess, in company with Mrs. J. B. Quinn and Mrs. Patterson of McComb, met with Enon Baptist church, Sept. 22, to organize a W. M. U.

There they met Mrs. J. J. Justice V. P. W. M. U. of Pearl River Association—Mrs. C. C. Prescott of Holly Springs, Miss., were Emily Lott, of Oloh and others who was ready to co-operate in the work. They had a meeting of deep interest. They organized with about fifteen members, then the election of officers as follows:

Mrs. Mary Dunaway, President.

Mrs. Eliza Dunaway, Vice President.

Mrs. Emma Dunaway Secretary.

Miss Fannie Thomas Treasurer.

May the Lord ever bless and crown their efforts with success.

There's Health

IN

Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's Lemon Elixir.

Made of Lemons.

Secretary Wilson of the U. S. Agricultural Department advises farmers to plant a belt of corn around their cotton fields to prevent the invasion of the boll worm, and says the worm prefers the corn.



The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the getting of right shape chimneys, in my Index; sent free.

MACBETH, Pittsburgh, Pa.

The Magnolia Electric Railway has been chartered to run from that town to Summit and to pass en route Fernwood, Whitestown and McComb.

SICK HEADACHE

For Twenty Years.

CURED BY PANOL.

Mrs. E. Hutchinson, Ott's Mill, La., says: "For twenty years I was a sufferer with sick headache, was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using PANOL. I have never had one of those spells since. If I feel any of the old symptoms at any time, I take PANOL two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—please to take and see to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system,

PANOL

is easily without a rival or a peer. Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.

Sold by Druggists and dealers in medicines.

Royaline Medicine Co., Ltd., New Orleans, La.

After spending five years time and \$5,000 cash, Lieut. Merton of Meridian, has nearly completed a flying machine which is thought will solve the problem of areal navigation.

A Happy Druggist.

Mr. W. R. Fountain, of North Carolina, says, "I have been selling Baby Easé for years, and it comes nearer giving satisfaction than any remedy I have ever sold." Cures all forms of stomach troubles. If your druggist hasn't it, send for one box to J. T. Shuptrine, Savannah, Ga.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

Holly Springs is organizing a stock company to build a new hotel with all modern accommodations.

Grenada is building a new church and substantial jail. Those who do not yield to the law of love may be compelled to endure the penalty of the law of justice.

It is said that the new and widely advertised town of Vardaman promises to become one of the best towns in the State. It is known as Timberville in post office circles.

J. T. Dameron realized a net profit of \$124.30 from one-half an acre in radishes, and afterwards cut a ton of pea vine hay from the same land.

J. J. Wilson of Pittsburg, Pa., has invested \$50,000 in land near Pelahatchie, and has organized an association of 50 members to promote education and for the production of fruits and vegetables.

A farmer and two sons from a sixteen acre farm in strawberries in four years paid off a debt of \$5,000, which had accumulated against their estate.

Capitalists are considering an inter-urban electric railway to run from West Point via Starkville, Mabin, Houston, Aberdeen, and back to West Point.

For Bazaars and Fairs, we have a money-raising proposition that is sure to succeed. We get the advertising, you get the money. Address Peter-Neat-Richardson Co., Wholesale Drugs, Louisville, Ky.

IN USE FOR 20 YEARS
VELIXIN BABEK

The Quick and Sure Cure for
MALARIA, CHILLS, FEVER AND LA GRIPPE.

It is a powerful tonic and appetizer. Will cure that tired feeling, Pains in Back, Head and Stomach. A purely vegetable compound, and contains NO OPIUM OR ARSENIC. Prepared by Kloczowski & Co., Washington, D. C. Price 50c.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Woman of Notre Dame, Ind.



I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 2 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plainness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

Mrs. M. Summers, Box 232, Notre Dame, Ind.

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10c TO YOU

Send 25 cents and this ad and get a copy of "GLORIOUS PRAISE" The Greatest Song Book for the money ever published.

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More than 300 Songs, 115 Compositions and 125 Writers.

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Best silk cloth binding. Good Paper. Stays open easily. Prices: \$50 single copy, \$3.00 doz., \$25.00 hundred. Published by Harvey & Burnett Louisville, Ky.

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BABY EASE—the world's best baby medicine—is a prompt, safe, sure and harmless remedy for all sorts of stomach and bowel troubles of babies and children. Keep it always on hand—you can rely upon it. At all good drug stores, 25c. Manufactured by BABY EASE CO., MACON, GA.

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T. McClelland Hardware Co.,**WHOLESALE AND RETAIL.**

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Besides a full and complete line of general Hardware, we carry a large stock of

Babcock and Lion Buggies, Tennessee,**Studebaker and James & Graham Wagons,**

Buggy and Wagon Harness, Farming Implements, Stoves and Ranges, Mowing Machines, Cane Mills, Evaporators, Sewer Pipe, Iron Pipe, Wagon and Buggy Material, Leather and Rubber Belting, Barbed and Smooth Wire, Poultry Netting, Wire Fencing, Guns, Pistols, Shells, Cartridges, Tin Ware, Etc.

T. McCLELLAND HARDWARE COMPANY,**JACKSON, MISS.****LOW RATES.**

:: From Memphis ::
Round Trip \$15.00.

Round trip to Amarillo, Quanah, Vernon, Ft. Worth, Dallas, San Angelo, San Antonio, Colorado, Galveston, Houston and other Texas points. Also to other points in Oklahoma and Indian Territory, except where one fare plus \$2.00 makes less.

Tickets on Sale Aug. 23 and Sept. 13 and 27.

One fare plus \$2.00 for the round trip to all points in Texas, Oklahoma and Indian Territory.

Tickets on sale First and Third Tuesdays in each month.**\$6.00 one way to all points in Indian Territory.**

\$8.50 one way to many Texas points, including Amarillo, Dalhart, Colorado, San Angelo, Keerville, San Antonio, Galveston, Beaumont and points East.

\$11.00 one way to many points in New Mexico.**Tickets on sale Sept. 20 and Oct. 4 and 18.**

One Way \$30.00. One Way to CALIFORNIA.

Other Pacific Coast points in proportion. Tickets on sale Sept. 15 to Oct. 15 inclusive. Write for full information.

J. N. CORNATZAR, Gen. Agt., Memphis, Tenn.**W. L. EVANS, T. P. A., Memphis, Tenn.**

Positions Guaranteed **BY A \$30,000 CAPITAL.**

They will take your note for tuition, payable when you secure a position.

**CAR FARE PAID.
 GOOD BOARD CHEAP.
 Some Free Scholarships.**

HARRIS BUSINESS COLLEGE, Jackson, Miss.**HILLMAN COLLEGE****FOR YOUNG WOMEN.****Clinton, Mississippi.****JOHN L. JOHNSON, LL.D., President.**

The last session was our best. The health (except measles), the deportment and the work of the students were all excellent. There was almost no occasion for discipline, although we had as many girls from beginning to end as we could properly care for.

The next session will begin September 8, 1904. Rooms are reserved in the order of application accompanied by a remittance of \$5.00.

The College has no debt; and year by year it increases its facilities for the care and improvement of its students. Water-works and electric lights will add to their comfort and convenience next year. Most of the teachers of last session will remain. To the Faculty of Arts has been added Miss Elizabeth Eddie, an experienced teacher of Piano, Voice and Elocution. She holds certificates from Harvard and Columbia Colleges and the American Academy of Dramatic Arts, was three years with Murio Cellie, Federlein, and Errani in New York, and one year at the Royal College of Music, London.

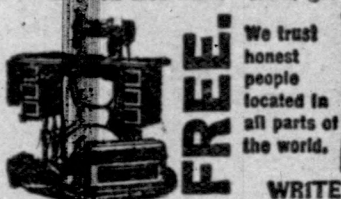
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Culture and Character,

we should be glad to correspond with you and to send you a copy of our beautiful catalogue. Address, simply,

PRESIDENT HILLMAN COLLEGE,**Clinton, Miss.****PIANOS, ORGANS AND SEWING MACHINES ON FREE TRIAL!!!**

ELEGANT CENTURY UPRIGHT PIANO, \$125. Warranted 25 years; sent on free trial.
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ELEGANT CENTURY SEWING MACHINES, BALL-BEARING, \$13. Warranted 25 years; sent on free trial. **CASH OR EASY MONTHLY PAYMENTS.**



Direct from
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Low excursion tickets sold daily by the Southern Railway. For full information regarding rates, schedules, etc., call on any Southern Railway agent, or write,

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 R. B. CREAGH, Trav. Pass. Agent,
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